

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

Vol. V.

SATURDAY MORNING, MAY 27, 1820.

Price, \$3.00 a year, payable in 6 months, or \$2.00 a year, if paid in one month.

Several weeks for the February number of the Missionary Register, it was not published until a few days since by the ship Joseph, and is enabled to continue the publication of the following interesting article:—

SURVEY OF THE MISSIONARY STATIONS THROUGHOUT THE WORLD, in their Geographical Order.

[Continued from page 62.]

INDIA WITHIN THE GANGES.

MOORSHEDABAD.
The Capital of Bengal—130 miles north of Calcutta—the population of the city is said to be in the proportion of one Christian to three Hindoos.

CHURCH MISSIONARY SOCIETY.—1816.
John Adlington, Superintendent of Jay's Narain's Charity School, with Seven Assistants and Native Teachers. Joseph Dutton, Schoolmaster at Secrore; Mamit Messeh, Native Schoolmaster at Secrore.

This Station has very soon lost the advantage of the personal superintendence of the Rev. Daniel Corrie, by his removal to Calcutta, as before stated; but not until he had effected, very much by means of the acceptance which it had pleased God to give him with the Natives, a very important object, the results of which may be of incalculable benefit to them.

The Native, mentioned in the last "Survey" as likely to be the means of obtaining for the Society a fair opening into this vast city, has fully realized this expectation. The appropriation by the Native in question, Jay Narain, of a House and Premises in Benares, which cost him 48,000 rupees, or 6000*l.* for the purpose of a School Establishment, under the Society, and the endowment of this Establishment with the sum of 40,000 rupees, were stated. [See Recorder, page 5.]

The School was opened on the 17th of July, 1818; and, in November, 116 Scholars had been admitted. In March, of last year, the number was 121; of whom 63 were studying English, 32 Persian, 11 Hindoo and Sanscrit, and 15 Bengalee—Teachers of the Native Languages having been appointed. The New Testament is read by the upper classes of those who are studying English. A small daily allowance is made to most of the Scholars, out of the Funds; but others, of good family, attend for the acquisition of English.

Beside this School, there is another at Secrore, a station of the Military close to Benares. It had been supported, during the year, by the residents in the neighborhood, at an expense of about 75*l.*

In a Letter addressed to the Committee of the Society, Jay Narain earnestly requests that two Missionaries may be sent to Benares, and a Printing Press established. The Committee, anxious that the benevolent intentions of this Benefactor of his countrymen should be fulfilled without delay, have appointed to this Station the Rev. Benedict La Roche and the Rev. John Perowne; whose acquisitions may fit them, under the blessing of God, to enter, with advantage, into the peculiar duties of this great sphere. They will be accompanied by Mr. Brown, who has diligently prepared himself, under the particular instruction of our Printer, Mr. Watts, in whose office he has been for several years, to conduct all the departments of a Printing and Stereotyping Establishment. He carries out with him a Printing Press; and Founts of English, Arabic, and Persian Types.

We are happy to add, that the most economical arrangements for Jay Narain's School leaving on the Society an annual charge, on its present scale, of nearly 400*l.* per annum, beyond the proceeds of the Founder's endowment, the Governor-General has, on the representation of the case by Jay Narain, liberally agreed to relieve the Society of its expenditure on account of this School.

Before Mr. Corrie left Benares, he formed a plan of concert and co-operation, for such of the Laborers of the Society as might live in these parts within reach of one another; with the view of giving regularity and efficiency to their exertions. In pursuance of this well-conceived plan, they meet monthly, alternately for the present at Benares and at Chunar, for social converse and prayer; and quarterly, on the general affairs of the Mission in this district.

Mr. Corrie felt great regret at leaving Benares; as he found it, to use his own expressive words, "a scene of delightful labor;" and the regret was mutual, on the part of many of its inhabitants; who sent after him to Calcutta an Address, written in English, Persian, Hindoe, and Bengalee, and signed by 267 persons, expressive of their high value for his character and conduct while among them, whereby he had succeeded in conciliating them one to another, and had opened the way for their cordial acquiescence in the School Establishment of Jay Narain.

Of the inhabitants whom he had thus left, Mr. Corrie states—

"The disposition to hear and receive the Word is increasing daily among them. Many of the rich and learned Hindoos seem ready to welcome the Gospel."

CHUNAR.

A Town on the Ganges, a few miles above Benares—a Station of Invalids of the British Army.

CHURCH MISSIONARY SOCIETY.

William Greenwood, Missionary; William Bowley, Catechist; Nicholas Joachim, Native Assistant Catechist; William Cross, Clerk and Schoolmaster.

Mr. Bowley has continued to labor here,

dra, Lukshmana, and Gungaram, Native Assistants.

Mr. Smith has not labored in vain in this city, and proceeds with steadiness and vigour. Many attend the preaching of the Word. Some who seemed for a while to embrace the Truth, have been intimidated by threats and insults; but the general aspect of the Mission is encouraging.

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Mr. Bowley has continued to labor here,

with unwearied diligence, and with the blessing of God upon him.

There are upward of 200 European Invalids at this Station; with the families of non-commissioned Officers who may be in the field.

In December 1818, Mr. Corrie administered the Lord's Supper to 60 Communicants, of whom half were Natives.

At the close of that month, there were, in Four Schools, 146 Scholars, of whom 19 were Women.

LUCKNOW.

A large City to the west of Agra—population, including the vicinity, 500,000.

CHURCH MISSIONARY SOCIETY.—1818.

Mr. Hare, Superintendent of Schools.

The Corresponding Committee express a hope, that the commencement which has been made in this immensely populous neighborhood, will grow up into an enlarged system of teaching, and will open an effectual door for the introduction of the Gospel.

ALLAHABAD.

An Ancient City, situated at the junction of the Jumna with the Ganges, about 490 miles west-north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

L. Mackintosh, Country-born; Seetaram, and Nripitu, Native Assistants.

The labors of these Natives have excited attention, and have awakened the opposition of the Brahmins.

Mr. Mackintosh continues to witness here affecting proofs of the cruelties of Heathenism; and labors to convince the deluded Natives of their folly and sin.

At Cawnpore, an important military station on the Ganges, about 120 miles north-west of Allahabad, the Word of Salvation has been signally blessed among various regiments which have been quartered there. Nripitu was despatched thither from Allahabad; and employed himself, as usual, on the road, in dispersing copies of the Gospels and Tracts.

An instance of the familiar and apposite manner in which these Christian Natives introduce Divine Truth, occurs in Nripitu's Journal:—

"I saw a Pundit at worship, with a number of small stone images before him. I asked him what he sold there, 'What do you want?' replied he, 'Nothing in particular,' answered I, 'except a small stone to make a weight for my scales; and one of these stones you have here will just answer.' 'Do you call these stones?' said he: 'they are my Gods. What country-man are you?' 'Of this country,' said I: 'nor can I believe what you say concerning these stones: for I can tell you better things out of this book, and show you where to find the true God, who is a Spirit, and who will have all men to worship Him in spirit and in truth. This discourse drew a great crowd together, who paid much attention for about an hour."

BAREILLY.

A large and populous city—north-west of Calcutta, 805 miles by way of Birmboom, and 910 by way of Moorshedabad.

CHURCH MISSIONARY SOCIETY.—1818.

Fuez Messeh, Native Reader & Catechist.

This Native refused a larger salary offered him at Benares, that he might not disappoint the hopes of those who wished for him at Bareilly.

MEERUT.

A large town, about 32 miles north-east of Delhi.

CHURCH MISSIONARY SOCIETY.—1815.

Anund Messeh, Buhadur, Præme, and David, Natives.

The hopes which were entertained respecting the people called Saadhs, near Delhi, are likely to be, in a good degree, realized. Jysingh, the old Saadh, has been since baptised by the name of David, and acts as a school-master among his countrymen.

The Rev. Henry Fisher, Chaplain at Meerut, who takes a warm interest in this people, sent Anund Messeh to ascertain their actual state. He presses, in consequence, for the settling of a Missionary among them. "He may sit down among them," he writes, "as their regular Parish Priest, with zealous Anund for his Curate and Assistant."

Buhadur and Præme are Natives, who were baptised at Meerut, by Mr. Fisher. They have continued steadfast under much persecution, and are employed in the instruction of their countrymen.

Anund and Buhadur were to proceed to Calcutta, to learn the new system of education.

The Rev. Thomas Morris, who has just sailed for Calcutta, will probably be placed among the Saadhs.

DELHI.

The Capital of the province of Delhi, and formerly of the Patan and Mogul Empires—976 miles north-west of Calcutta, by way of Birmboom. In its splendor, it covered a space of twenty miles; and its present buildings and ruins occupy nearly as much. It is greatly improving, under the protection of the British Government: to which it is in reality subject; although, nominally, it is an Imperial City, under its own Emperor.

BAPTIST MISSIONARY SOCIETY.—1817.

J. T. Thompson, country-born.

Mr. Thompson removed hither from Patna, where he had labored for several years.

Mr. Thompson has distributed in this city, a number of Gospels among the Afghans; some of whom, on returning home, begged him to accompany them, assuring him, that their countrymen would be anxious to possess and search the writings of inspiration.

AGRA.

A large city, 800 miles north-west of Calcutta.

CHURCH MISSIONARY SOCIETY.—1813.

Abdool Messeh, Native Reader; John Lyons, Superintendent of Schools; John Crowley, School-master.

Abdool Messeh arrived at Agra, with the Rev. Daniel Corrie, in March, 1813. The journals of his early proceedings, have awakened, very widely, a zealous concern for the success of Missions in India. Under much debility of body, God has preserved him in steadfastness of spirit.

Mr. Daniel, the former school-master, having accepted another situation, Mr. John Crowley, a young European invalid, has been engaged in his place.

AGIMEER.

The Capital of the Province of this name, in the north-western part of the Peninsula—late added to the British Territory.

BAPTIST MISSIONARY SOCIETY.—1819.

Jabez Carey, Missionary.

Various impediments obstructing the exercise of his functions as a Missionary in Amboyna, Mr. J. Carey left that island, and arrived in Bengal. Soon after his arrival, an extensive sphere of usefulness presented itself in these provinces, which, under the name of Rajpoothana, have lately been added to the British Territory. He accordingly proceeded thither, with the intention of establishing Schools, as a means of introducing the Gospel.

SURAT.

A large City, on the western coast of the Peninsula—Inhabitants said to be 500,000; of whom a considerable part are Moors, that is, Arabs, Persians, Mongols, and Turks; professing Mahomedanism, but retaining some Pagan Rites—celebrated as the Port, whence the Mahomedans of India have been accustomed to embark on their pilgrimage to Mecca.

BAPTIST MISSIONARY SOCIETY.—1812.

Curapet Chater Aratoon, Armenian.

This worthy man proceeds in his course of distributing the Scriptures and Tracts. In his journey from Serampore, mentioned in the last "Survey," he visited Benares, Allahabad, Cawnpore, Ferozabad, and Agra; distributing copies of the Scriptures and Tracts in every direction. He was received with much kindness in every place; and was particularly assisted by many British Officers.

LONDON MISSIONARY SOCIETY.—1815.

James Skinner, William Fyvie, Missionaries.

The prospects of usefulness are gradually enlarging. Hope of final success animates the Missionaries under many difficulties. Prejudice has hitherto prevented the establishment of Native Schools. An English School prospers.

The Printing Establishment was not formed at the date of the last advices. The Scriptures, Elementary Books, and Tracts, were proceeding in Guzerattee; and were earnestly desired.

Preaching was well attended.

Martyn's Persian New Testament attracts the high admiration of the Mahomedans. "It is all true!" they exclaim: "it is all true! every word is most excellent!" Many, since reading this work, appear desirous of instruction.

Copies of useful works, such as Baxter's Call, Alleine's Alarm, Doddridge's Rise and Progress, and Watts's Psalms and Hymns, had been sent from England to the Missionaries, and had been distributed by them with great advantage. On this subject, Mr. Fyvie gives a useful hint to benevolent persons:—

"Missionaries, stationed where Europeans reside, ought never to be without such books: and I flatter myself, that, were the call which exists for them in India, made generally known among good people in England, they would soon put it in our power to be extremely useful in this way."

BOMBAY.

The third of the British Presidencies in India, and the principal Settlement on the west coast of the Peninsula—about 1300 miles, travelling distance, to the west of Calcutta—the seat of an Archdeaconry—ten miles in length by three in breadth—population 200,000; of whom 8000 are Parsees, nearly as many Mahomedans, and about half the number Jews; the remainder being Portuguese and Hindoos, and the Hindoos composing more than three-fourths of the whole population.

CHRISTIAN KNOWLEDGE SOCIETY.

The District Committee are engaging with zeal, in the supply of books and in the advancement of education.

The Archdeacon recommends the adoption of the plan pursued by the School-Book Society of Calcutta, in the translation of Elementary Books and Tracts into the languages prevalent among the Natives. Common Prayer Books, and School Books, are daily in more request.

The progress of the Schools is great. The Natives learn English with much more rapidity than was expected. The Parsees, who are an active and intelligent race of people, are better disposed to European instruction than either the Mahomedans or Hindoos.

AMERICAN BOARD OF MISSIONS—1813.

Gordon Hall, Samuel Newell, Horatio Bardwell, John Nichols, and Allen Graves, Missionaries.

The Mission comprises three stations:—

The first in the great Native Town of Bombay, the principal seat of the Mission, is held by Messrs. Hall, Newell, and Bardwell; the second, about six miles distant, at Mahim, on the northern part of the same island, and in the midst of a compact population of about twenty thousand heathen, is occupied by Mr. Graves; and the third, at Tanna, the chief town of Salsette, distant from the first about 25 miles, and near to a dense population on the continent, is the station of Mr. Nichols.

As soon as they had acquired a sufficient knowledge of the native language, the Missionaries commenced a translation of the Scriptures, at which they have labored with great diligence and care, intending to produce one which will endure. It is now in forwardness.

From their printing press, which is kept in activity, they have issued editions of important portions of the Scriptures, and of other books and tracts, for their schools, and the various purposes of the Mission. They hope to be enabled ere long, by the liberalities of the Christian public, to print the Scriptures entire.

They have under their care 25 schools, containing on an average about 50 pupils each. One of their schools, a flourishing one in Bombay, consists wholly, and another on the Continent, partly, of children of Jews; the rest of the pupils are Hindoos. In all the schools Christian instruction is given.

Every day the Missionaries are engaged in preaching to larger or smaller collections of people, as they find opportunity—at the temples, "in the top of high places, by the way in the places of the paths, at the gates, at the entry of the city, at the coming in at the doors." Their labors are continually multiplying, and their sphere of action and of influence continually expanding. Already it embraces not only the islands of Bombay and Salsette, but large and populous provinces on the Continent; and comprises a numerous population, throughout which, by means of preaching, instruction in schools, and the distribution of portions of the Scriptures, and other books and tracts, they are diffusing the lights of heavenly truth. But they are in great need of a chapel or house for public worship at Bombay. [Communicated by the Rev. Dr. Worcester.]—Rec.

WESLEYAN MISSIONARY SOCIETY.—1816.

John Horner, Joseph Fletcher, Missionaries.

In four Mahratta Schools, there were, in March last, 180 Boys. The instruction is Christian. The American Missionaries having composed and printed School-books well adapted to convey useful and religious instruction to Heathen Children, these books are used by Mr. Horner. The Schools would be extended on the arrival of Mr. Fletcher.

Mr. Horner was able to address the people, with pleasure, both in Mahratta and Hindoostanee—

"But until we can get a house or room (he says) to preach in, I shall not be able to say any thing of my Sermons. The people consider the streets and Bazaars, &c. their own; and though they listen to what we tell them, yet they will talk, and sometimes contradict, with all their might. But these are good signs: they show that the Gospel appears to them of importance enough to call forth their opposition, and is not to be treated with silent contempt."

CHURCH MISSIONARY SOCIETY.

A Corresponding Committee of the Society has been formed at Bombay, with similar views to those which are in such beneficial operation at the other Presidencies. It is hoped that the Parent Committee will soon be able to meet the wishes of their friends, in sending Missionaries to this part also of India. One of the Chaplains on the Establishments writes—

"Were a Missionary settled in every town in India, he would not find himself out of place."

BELLARY.

A Town in the Mysore, 187 miles north of Serampore.

LONDON MISSIONARY SOCIETY.—1810.

J. Hands, W. Reeve, J. Taylor, Missionaries.

This Station is increased in importance, by a late extension of the British Territory in its vicinity. The Schools have multiplied to Eleven, and contain 553 Scholars.

The beneficial influence of the Mission is manifest, in a great improvement in the manners and habits of the people. Many members have been added to the Church.

In the Army, in particular, both at this place and at Stations in its vicinity, religion is making much progress. "The Bible," says Mr. Reeve, "is become the inmate of the knapsack, and is to be found under the Soldier's pillow." Many Soldiers contribute liberally of their pay for the promotion of Christianity.

The death of Mrs. Hands is much felt in the Mission. In her dying moments, "I cannot think much, (she said,) but I hope soon to be reposing in the bosom of Jesus!"

Mr. Hands has finished his translation of the New Testament into Canara, and is superintending the printing of it in Madras.

BOSTON RECORDER.

WEDNESDAY, MAY 27, 1820.

It is profitable unto all things have of the life that now is—a sentiment

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would commit them willingly to no man who does not admit the existence of God and the retributions of the judgment day. He that believes himself amenable to no higher tribunal than his own conscience, or the opinion of his fellow citizens, will "do justly" only when it suits his inclinations, and "love mercy" only when his popularity requires it. We have no hold on him beyond his sense of honor, or his native goodness—and the value of such bonds may be ascertained by recurrence to any portion of history. The same "sense of honor" that might lead him to pay us our due to-day, might prompt a challenge to meet him on an "honorable affair" to-morrow—the same "goodness" that might excite him to every kind attention one hour, might excite him to the most unrelenting persecution the next. For our safety and happiness as subjects therefore, we wish those men to rule over us who have "learned to fear the Lord their God and to keep the words of his law and statutes to do them." Any other rulers are governed by circumstances rather than by principle, and being themselves the sport of caprice, are likely to involve those under their authority in all the evils of a weak and wavering policy.

The benefits resulting to a state or nation from the prevalence of vital godliness, and the consequent duty of a state to recognize the source of these benefits in its public acts, may be the subject of future remark. We only take the further liberty at present, to disclaim entirely the interested views that may be imputed to us. We have our rights as citizens, in common with others—and these we wish to preserve. We lie under the most sacred obligations too, to "cry aloud and spare not" when the advocates of licentiousness so openly impugn the Word of God as to demand the erasure of any acknowledgment of it from that instrument which forms the basis both of our religious and civil privileges, and those obligations we cannot forget. Our only hope is, that now, when the enemy is rushing in like a flood, the Spirit of the Lord may lift up a standard against him; and that our fellow Christians will not, without a struggle worthy of their cause, suffer a Constitution to be adopted in this Commonwealth which shall virtually say, "Who is the Lord that we should obey him?"

Religious Exercises on Election Week.

After diligent enquiry, the following are all the particulars we have been able to ascertain: Monday morning, 11 o'clock, at Essex-Street Church, a Sermon to Children of both sexes, by Rev. JAMES SABINE. Intended to be annual.

On Tuesday afternoon, a Sermon is expected from Mr. RIPLEY of Waltham, before the "Society for Promoting Christian Knowledge, Piety and Charity;" place of meeting not known.

On Tuesday evening, in the Old South Church, a Sermon by Rev. BROWN EMERSON, of Salem, before the "Massachusetts Missionary Society."

Wednesday morning, 9 o'clock, in Park-Street Church, a Sermon before the "Society for Promoting Christian Knowledge," by Rev. S. STEARNS of Bedford, or Rev. D. I. KIMBALL, of Ipswich.

Wednesday morning, 3 o'clock, a Sermon at Dr. Baldwin's meeting-house, by Rev. G. PHIPPS, introductory to the Missionary Meeting.

Wednesday noon, in the Old South Church, the Election Sermon, before the Executive and Legislature, by Rev. WM. JAMES, of this town.

The usual Lecture in Essex-Street, on Wednesday Morning, will this week be omitted.

Wednesday evening, in the Old South Church, the "New-England Tract Society," will attend religious exercises, and hear their Annual Report read.

Wednesday evening, in Dr. Baldwin's Meeting-House, a Sermon before the "Baptist Missionary Society," Rev. Dr. CASO expected to preach.

Thursday morning, 11 o'clock, in Brattle-Street Church, a Sermon by Rev. Dr. BANCROFT, of Worcester, before the "Convention of Congregational Ministers."

Friday afternoon, a Sermon before the "Society for the Suppression of Intemperance;" by the Rev. Dr. PORTER, of Roxbury. The place of meeting not yet known.

Monday, June 5th, the "Artillery Election" Sermon in the New South Church, Summer Street, by Rev. Mr. CODMAN, of Dorchester.

Meetings for Prayer.

The usual meetings for Prayer will be held in Park-Street Church, on Wednesday and Thursday Mornings, of next week, at five o'clock. The Rev. Clergy who are then in town, will be invited to attend.

The New-England Tract Society.

Will hold their annual Meeting on Wednesday next, at 11 o'clock, A. M. at the Vestry of Park-Street Church, to choose Officers & transact any other business which may come before them.

At half past 7 in the evening of the same day, the Society, with its benefactors and friends, will meet at the Old South Church, to join in devotional exercises, hear the Annual Report, and transact any business which may come before them. J. EDWARDS, Clerk E. C. N. E. T. S.

REVIVALS OF RELIGION.

A Correspondent, (a part of whose communication, want of room obliges us to omit,) has informed us that the town of Hardwick in Worcester Co. Mass. had for the several last months, been visited by the Holy Spirit in his convincing and renewing influences. He witnessed the profession of more than fifty, who, on the Lord's day, May 14th, declared publicly, that they were not ashamed of Jesus; and he heard the Rev. Pastor inform his people, that during the present revival one hundred had subscribed to the Lord; and that more proposed to do likewise at the next communion.

Ballston Spa, N. Y. May 17.—The religious excitement, which has for some months prevailed in the towns of this vicinity, has not yet wholly subsided. The third communion season, which has been observed in Ballston since the commencement of the work there was witnessed on the last Lord's day, when thirty additional communicants were received—making the whole number added within three months, one hundred and forty five. We have heard it asserted, on what we believe to be good authority, that the whole number who have hopefully experienced a saving change, during the progress of this great work in the towns of Stillwater, Malta, Ballston,

Schenectady, Amsterdam and Galway, is not less than twelve hundred! This is the Lord's work alone and it is marvellous in our eyes. This is a time the Prophets desired to see, but they never saw it.

We mentioned, some time since, that there was a Revival of Religion in Canaan, N. Y. By letters received in April we learn, that the work still continues and appears to be increasing, and extending into some of the neighbouring towns. Meetings had multiplied to every day in the week, and several morning meetings. It is evidently a work of the Holy Spirit, for nothing but divine sovereignty could ever have made friends of such open enemies, scoffers and opposers, as some who though advanced in life to the ages of 30, 40, up to nearly 70, and one to 85 years, are now, for the first time, sitting at the feet of Jesus, and like little children, listening to his words, and asking, at the eleventh hour, "Lord, what wilt thou have me to do?" They have but just commenced a rational existence, and are living witnesses of that solemn truth which the Ruler in Israel marvelled, *Except ye are born again ye cannot see the Kingdom of God.*

To the above we add the following:—

Extract of a letter from a friend in Richmond, Mass. dated May 10th.

I mentioned in my last, the religious attention which had commenced in Canaan, which continues, (especially in the west part of the Society) very powerful. I do not undertake to state particularly the extent of the work, which is great, as you will doubtless be informed by those who are better acquainted than I am. A similar work has also commenced in this town, soon after that; which although not so powerful as that in Canaan, yet is, I think, as general and extensive as has been here since my acquaintance in this place; and it still continues, and it is thought is progressing. The number of hopeful conversions I am not able to state. There is a very general solemnity upon the minds of the people, and no apparent opposition, and some Christians much animated. Meetings for religious instruction are frequent and crowded, and the anxious inquiry with numbers is, What shall I do to be saved?

Extract of a letter from a respectable minister in Ashabula county, Ohio, dated May 2d.

With pleasure I can inform you, that there are considerable revivals in this part of our country. In Hartford, Vernon, Kinsman, and Gustavus, the work has been general and powerful. In these towns, which are under the pastoral charge of the Rev. Harvey Coe, there are about 200 hopeful converts. There have also been considerable revivals in Warren, Howland, Westfield, Barzetta, Vienna, Johnson, and Wayne. Among the hopeful converts are several who were lately Infidels, Universalists, drunkards, and other vicious characters. The sovereign power and mercy of God have been remarkably displayed in the hopeful conversion of some such persons who have been brought to bow to the sceptre of the Lord Jesus. The work is still going on in some of these towns, and it appears to be extending into other places.

A Correspondent in Perry County, Ohio, observes:—"The prospects of religion in this region are dark and gloomy, except in our college at Athens, where there has been quite a reviving grace."

(Rel. Intel.)

Portland, Me. May 23.—Inauguration.—The inauguration of PRESIDENT ALLEN and Professor Newman took place at Bowdoin College on Tuesday last. The introductory ceremonies were performed by the Rev. Dr. Packard, Vice President of the institution. Addresses were delivered on the occasion by the President and Professor, which the public will probably have the gratification of seeing, in consequence of the application of the boards, from the press, on the evening, the college was brilliantly illuminated. The Exhibition was on Wednesday.—It is understood, that measures were adopted by the corporation of the college for obtaining the patronage of the State in conformity with the provisions of the constitution.

Ordained.—April 26, as colleague Pastor of the second Church in Farmington, Conn. Rev. LUTHER ROBERTS. Sermon, by Rev. Allen M'Lean; consecrating prayer by Rev. Dr. Perkins; charge, by the senior Pastor.

A number of Ladies belonging to the Rev. Mr. Green's Society, in Malden, have collected and paid to the Bible Society, forty nine dollars. Thirty of which they have appropriated to constitute their pastor, a member for life.

DEATHS.

In Boston, Mr. Nathaniel Low, aged 36; Mr. Robert Hill, a native of Scotland, aged 36; Mrs. Sarah L. Cunningham, aged 33; Sophia Louisa, aged 2 months, dau. of Mr. Wm. Cross, jr.

In Cambridgeport, Mrs. Nancy, wife of Capt. Benj. Gorham.—In Milton, Mrs. Ann Crebore, aged 25.—In Marblehead, Mrs. Sally Drury, aged 44.—In New Bedford, Mrs. Abigail Kempton, aged 49.—At Portland, Miss Harriet Bradford, aged 34.—In North-Yarmouth, Miss Eliza Buxton, aged 17.—In Brewer, Mr. Asa Whiting, aged 62.—In Billerica, Mr. Moses G. Sanborn, aged 24.—In Malden, Mrs. Phoebe Sargent, aged 94.—In Medford, Mrs. Mary H. Hall, aged 27.—In Dorchester, Capt. Samuel B. Lyon, aged 62; Mr. Christopher Smith, aged 50.—In Livermore, Mrs. Phoebe Wellington, aged 58.—In New-tucket, Mrs. Nancy Ray, aged 30.—In Newburyport, Mr. Daniel Johnson, aged 77.—In Hanover, Maj. Luther Bailey, aged 68, a patriot and officer of the revolutionary war.—In Sudbury, Mrs. Anna, wife of Mr. Samuel Knight, aged 34.—In Lunenburg, Miss Elizabeth Damon, aged 22.—In Providence, Mrs. Abigail Field, aged 44.—In Salem, Benjamin Peters, aged 17.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

NOTICE is hereby given, that the Annual Meeting of the Massachusetts Society for Promoting Christian Knowledge, will be held on TUESDAY, the 30th inst. at the Hall of the Massachusetts Bank, Boston, at 3 o'clock, P. M. The Directors will meet the same day, at 10 o'clock, A. M. at the same place. The Annual Sermon will be delivered at the Church in Park-Street, on Wednesday morning 31st inst.—Exercises to commence at 9 o'clock, after which, a collection will be made, to aid the benevolent objects of the Society. By order of the Directors, May 27. WILLIAM HILLIARD, Clerk.

SEMINARY.

MR. BAILEY'S Seminary for the instruction of Ladies, in the Theory and Practice of VOCAL MUSIC, is open for their reception, at the Baylston School, Fort Hill, on THURSDAYS and SATURDAYS, at 3 o'clock, P. M. Parents who wish to send their daughters, may be assured that the local situation is very pleasant, airy and healthy—that the young Ladies who are now members of the SEMINARY, are such as they would be pleased with—and that every attention will be paid to their instruction and welfare.

As the time fixed for the commencement of the first Quarter's Tuition was necessarily deferred till last Thursday, May 18, a few more applications can be received if made soon. May 27.

JOHN ASHTON, Jr.

HAS just received by the London-Packet, and for sale at No. 18, Marlboro' street, Bassons, E. Flat Clarionets, C. Clarionets, Hautboys, 1, 4, and 6 key'd Flutes, patent Flageolets, Shepard Flutes, Tuning Forks, Bass Drums, G and F Flutes, Trumpets, E. Flat and C. Bagle, Horns, French Horns, Do. with fringe.

Also—Reeds, Bridges, Screws to Violins, Mouth Pieces for Clarionets, Rosin and Bows for Bass Viol and Violins.—The above cheap for cash. May 27.

FOREIGN NEWS.

LATEST FROM ENGLAND.

The *Climax*, from Dublin, has brought London news to the 19th April.

The election of Members of Parliament was finished; and the Members were to assemble on the 21st April. Several days would be occupied in swearing them in, and the King was not expected to open the session until the 27th. The *Queen Consort* was said to have arrived at Calais, and was expected to be present at the splendid ceremony of the opening of the Parliament.

The most important article by this arrival is that which announces that the Russian Ambassador in Madrid had been directed by the Emperor ALEXANDER to congratulate FERDINAND 7th on his accession to the Constitution of 1812. This puts an extinguisher on many idle reports on the subject of the intended interference of the *Holy Alliance* in the affairs of Spain.

The papers give numerous reports of the state of the public mind in Spain. Some assert that the King was extremely popular,—was sincerely attached to the new order of things,—and had even anticipated the Provisional Junta in measures to carry the Constitution into full execution; and as evidence of the fact, they adduce a decree he had just issued, declaring, that every Spaniard who refuses to acknowledge the Constitution of 1812, and who does not swear to support it without any equivocation or material reservation whatever, shall be deprived of all honorary distinctions, shall be removed from all employments, be deprived of all emoluments, &c. and be banished from the territory of the kingdom. Others say that the King is an arch hypocrite, & a tyrant; and that the great body of the Spanish People will not consider the revolution effected until he is dethroned, and BALLASTEROS, or some other eminent Patriot, placed at the head of their affairs.—They add that indications of this spirit are to be seen in the Proclamations of the Chiefs; in the alteration of royal establishments to national; and in the coercion of the king's brothers to take the title of citizens, and the assumption of the style of citizen, by many of the nobility.

The universal spirit of the people, they add, is hostile to the Monarchy limited as it is, under the existing Constitution of Spain; and that nothing but a new system can restore the wretched state of Spanish finances. [The government notes of Spain were at 80 per cent discount.]

London, April 19.—This day the trial of ANTHONY THURLEWELL, on an indictment for high treason, connected with what is called the "Cato Street conspiracy," was brought to a close, and a verdict of *Guilty* pronounced by an intelligent and impartial jury. The trial lasted four days, and nearly two hundred witnesses were examined. The principal of these were Robert Adams an accomplice, and the officers of the police who arrested the prisoners.

[Thurlewell is 50 years old—was formerly a Captain in militia, and afterwards held a commission in the regular army, and served in America and the West Indies. Having married a lady with an income of about 1500 dollars a year, he sold his commission, and repaired to France, where he imbibed all the principles of the most notorious revolutionists.—At the downfall of the latter he returned to his native country, and commenced a violent reformist.]

Capt. QUINCY, from Cadix, reports that when he sailed (April 21st) every thing remained quiet there and in Spain;—That some counter revolutionary symptoms were talked about but nothing else;—That the Patriot General QUIROGA had marched the constitutional army of the Isla into Cadix, and had been most cordially received;—That the inhabitants had armed themselves for their personal protection, and that the two regiments which committed the massacre of the 10th March had been disarmed and sent to St. Mary;—and further that they were reloading the stores from the transports of the Expedition.

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POET'S CORNER.

From the London Evangelical Magazine.
HUMANITY'S GEM.
"Jesus Wept." John xi. 35.

How sweet is the tear of regret,
That drops from humanity's eye;
How lovely the cheek that is wet;
The bosom that heaves with a sigh.
This world is a sorrowful stage,
A valley of weeping and woe;
From childhood to gurgling age,
The tear uninvited will flow.
Our own or another's distress,
Will force the soft luster to fall;
Nor can the mild bosom do less
Than grieve for the sorrows of all;
For he who has sought to impart,
May at least give the wretched a tear,
Till comfort the sorrowful heart,
When no other comfort is near.
The Saviour in sympathy wept,
And gave the divinest relief;
When Lazarus mortally slept,
To his sisters overwhelmed with grief:
He sorrow'd for Solyman's doom,
As he sat upon Olivet's steep;
He thought on her judgment to come,
And pity constrained him to weep. J. M.

MISCELLANY.

[The following address is not more seasonable to the English churches and Missionary Societies than to ours. It breathes a truly apostolic spirit, and with equal pungency & delicacy animadverts on the deficiency of pious and humble devotedness to the cause of Missions, and all the public demonstrations of attachment to it. It justly refers the limited successes of past efforts to the want of a more fervent spirit of prayer & humiliation—a of a more general and abiding sense of dependence on the influences of the Holy Spirit. We hope our readers will sit down to the perusal of it, with a "ready mind" to improve it as a message from God to them, so far as conscience may direct its self application. The remarks on "missionary prayer meetings," on the first Monday of every month, if we mistake not, are peculiarly appropriate to many of our churches.]

ADDRESS ON MISSIONS.

By Mr. WARD, Baptist Missionary lately returned to England from Serampore.

To the Editor of the Baptist Magazine.

My dear Sir,—No one deserving the Christian name, can observe the very numerous Christian institutions formed in this country especially those which embrace the spiritual wants of mankind, without the most exulting anticipations. Yet it would ill become a sober minded Christian, to found these anticipations upon human efforts, after the experience of so many disappointments; all so strongly confirming our Lord's language, "Without me ye can do nothing."

Among these institutions, those which are especially directed to the conversion of men, are so manifestly dependent on him who giveth the increase, and who claims the sole prerogative of shining into the hearts of men, that it might be hoped, that our sense of this dependence would suppress every particle of glorying in man; and fill our minds with the utmost simplicity of aim, and that deep anxiety for the event which men ever feel, when they wholly rely for success on the interposition of another. He who feels aright on such a subject, will reckon nothing upon his own means and resources; but will be anxiously looking for that influence, without which he expects nothing but certain disappointment.

I hope, Sir, that I shall be forgiven, if I express my fears that this necessity of the divine aid has been too much lost sight of in the eclat of public meetings, and the bustle of preparation for the conversion of the heathen world. I do not apprehend that any denomination is insensible to it; but I fear that the immense importance of this aid, and its imperious claims on our incessant attention, have not had their due weight on our hearts; have not been sufficiently realized, so as to have excited that spirit of supplication in all our churches, which the case requires.

The necessity and suitability of the divine influence to meet the case of the heathen, so ignorant and so superstitious, is universally allowed. As none but God could redeem, so none but Jehovah can quicken and reanimate a mind dead in trespasses and sins. Do the heathen live in a state of awful levity and indifference, as it respects their spiritual interests? We know that the Divine Spirit produces in the awakened mind a deep thoughtfulness and anxiety on this subject. Are they involved in the most deplorable blindness and error? He, as the Spirit of truth, brings the soul which is under his teachings into marvelous light. Are they prejudiced against their European teachers? It is the nature of his influence to open the heart of the hearer, and to convince him, that these men are the servants of the Most High God, showing the way of salvation. Are they dead, and in a state totally beyond the reach of human agency, "dry bones"? We know that he quickeneth the dead, and makes them new creatures in Christ Jesus. Have they been long the slaves of sin, and of the powers of darkness? By his agency they become the living epistles of Christ, known and read of all men.

That all these effects have been produced on the heathen, let the hearers of Brainerd, of the Moravians, and of the different denominations now laboring in the heathen world, the North American Indians, the Greenlanders, the Esquimaux, the Africans, and the Hindoos bear witness.

But who, that knows the exceedingly great and precious promises of the divine word, respecting the outpouring of the Divine Spirit—who that knows the state of the heathen congregations in all parts of the world—who that feels for those who are laboring in those inhospitable regions—who that ever entered into their difficulties and discouragements—but must anxiously wish for a far greater spirit of prayer in our churches in reference to this indispensably necessary and crowning blessing?

Very important means and numerous agents, have been raised up by a gracious Providence; but from one extremity of the heathen world to the other, who does not see, who does not feel, the necessity of a more general outpouring of the divine influence? And when it is considered what mighty effects have been produced where this blessing has been bestowed; that thousands have been converted at once; that whole congregations deeply affected, yea, at the same moment, whole villages and towns; and that nothing but divine influence is adequate to these saving effects, it might be expected that all the friends of Missions throughout the world, would crowd to their places of worship, to sit and wait there in a state of impressive silence, like the Apostles on the day of Pentecost, or to unite in one grand and continued effort of prayer, drawing from heaven this blessing, which is to renovate a world. Would not a day of fasting and prayer, which should be kept all over the kingdom, be a proper appendage to the annual Missionary Prayer Meetings in London? Is not God, in raising up such vast means, and putting them in motion, saying to his church, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thine possession?" Is it not a most painful thing, that Missionary Prayer

Meetings are so much neglected; that the persons engaging on these occasions, so frequently forget the very object of the meeting; or so generalize their prayers, that this distinct object is almost forgotten? Is not the Holy Spirit hereby grieved? and need we wonder if he leave us to wrestle with those spiritual wickednesses in high places, to our own confusion? What should we think of a husbandman, who, after discovering a mechanical power, by which he could at any time water all his fields, as though the showers of heaven had fallen upon them, should, amidst a drought, and with nothing but famine before him, absolutely forget that he was in possession of such a power? Is our conduct less astonishing, if we neglect that "Power of God unto salvation," which the Lord of the harvest has promised to give to those who ask him? "Ye have not, because ye ask not."

Excuse me, Sir, if I confess that I feel the weight of this subject almost to despondency. In vain Britain expends (to use a military phrase) her best blood and treasure in attempts to convert the heathen, if the throne of grace, and the source of success, continue to be neglected. While pondering on this subject, various plans to excite a deeper concern for the divine aid have occurred to me; but none have appeared so likely to produce a general and permanent attention, as the formation of a Committee in London, to consist of about a dozen persons, of different denominations; men of deep piety, of ardent attachment to Missions, and who will be willing unflinchingly to devote two or three hours every afternoon of the first Monday in the month, to a meeting of this Committee, the work of which should be, to collect every instance of the appearance of divine influence, to publish those instances, and to send them to every Missionary Prayer Meeting throughout the United Kingdom. By these and other methods, it might be hoped that such a Committee would arouse all the churches to a sense of their duty; and be the means of exciting a spirit of prayer; the consequence of which would doubtless be most cheering. One or two hundred pounds a year, would, I conceive, be an adequate fund to meet this most important object; for I would wish that no unnecessary publicity should be given to the labours of the Committee; but that their operations should be like those of the Almighty Agent whose aid we need; "The wind bloweth where it listeth, & thou hearest the sound thereof; but canst not tell whence it cometh nor whither it goeth."

I shall be glad, Sir, to hear from, or meet any person or persons whose minds may be impressed with the importance of the subject of this letter. Yours very truly, W. WARD. London, Nov. 20, 1819. 60, Paternoster Row.

CHRISTIAN COLONY IN SOUTH AFRICA.

From the London Methodist Magazine.

Mr. and Mrs. W. SHAW, are only waiting the breaking up of the ice in the river, to proceed with the colonists who are to settle not far from Algoa Bay. The whole number of settlers from different parts, now on their voyage, or about to proceed to this settlement, is probably more than three thousand. The introduction of so great a number of professed Christians, comprising many whom we trust are really so, and who will have the ordinances of religion immediately established among them, into a heathen land, we cannot but consider as one of those circumstances which Providence in the present day is so obviously overruling, for the purpose of extending the kingdom of Christ in the world. The colony will be immediately in the neighborhood of the Caffres, whose wild habits, if these colonists conduct themselves with justice and kindness in their intercourse with them, will be rapidly ameliorated. The spectacle of civilized life, and the benefits arising from industry and cultivation at the very door of these tribes, will give encouragement to those of their chiefs, who have been best disposed to change the habits of their people, to renew the attempt; and the zeal of many of the colonists, we doubt not, will induce them to embrace every opportunity to communicate to such of the natives as come within their reach, the knowledge of the gospel. It is a very hopeful circumstance, connected with the probable extension which may be given to Christianity by the establishment of these colonies, that many of the persons going out, are not only of a religious character, but in this country have been members of Missionary Societies, and accustomed to hear stated from the pulpit, and in public meetings, the obligations of Christians to promote the conversion of the heathen. With these views and impressions many of them will go out, and the colonies, as they rise, will furnish both means and instruments for taking their proper share in this great work. Colonies in former times, have too frequently commenced with a contempt for the savage tribes in whose neighborhood they have been settled, which has led not merely to the neglect of their instruction, but to acts of injury and violence. We trust that sentiments of love and pity for the heathen are felt by many of the colonists now going to South Africa; that they will be taught to their children, and that, from their settlements, the light and influence of Christianity may spread to many of the tribes who lie upon their borders. Mr. W. Shaw, has special instructions to avail himself of every opportunity which may offer for this purpose; and should favorable circumstances occur, the Mission in that part of South Africa will be reinforced. From the Namaqua country our accounts are very interesting. Mr. B. Shaw, and Mr. Edwards, are at Lealie Poutene; Mr. and Mrs. Archbell are gone to Reed Fontaine, a new settlement, about two days' journey distant from the former, where they have collected about 100 natives; among whom, with the religion of Christ, the useful arts will be introduced. Mr. B. Shaw, now provisionally restored from his indisposition, intended shortly to proceed beyond the Orange River, for the purpose of forming a third settlement, having been encouraged by a correspondence with Mr. Schmelen on the subject, and by conversation with Hottentots from that quarter. Mr. Shaw is also now hopeful as to the probability of obtaining access for a Missionary to the negro slaves of the colony. The Committee, under all these circumstances, have resolved to appoint an additional Missionary for South Africa, who is to proceed to Namaqualand, that by his additional assistance Mr. B. Shaw may be able to proceed to the Orange River; or endeavor to effect an opening to the colonial slaves, and in any other way endeavor to extend the kingdom of God in this too long neglected part of the globe. Surely the time of the efficient visitation of the dark and degraded continent of Africa is come. The work, commenced on the south and west, will, if persevered in, and supported by the prayers and liberality of the Christian world, gradually spread northward and eastward, until "Ethiopia shall stretch out her hands unto God."

Deism and Christianity contrasted.

The following Reasons, assigned by a reclaimed Infidel for renouncing Deism and embracing Christianity, are copied from a Periodical Work, 1804.

"1. I never saw, heard, or read of any man, woman, or child, that was reformed, either in whole or in part, by embracing the principles of Deism. I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity."

"2. I have known industrious and sober men, who, by embracing the principles of Deism, almost instantly became desperately wicked, and, in many instances, dangerous members of civil society."

"3. I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, by the preaching of the gospel, to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness, & universal philanthropy."

"4. I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments."

"5. I never met with a man who professed to be a real Christian, who did not build his principal hopes upon the reality of a future state."

"6. I cannot, in all the Deistical writings, find any law to prevent wickedness, or encourage virtue, with rewards & punishments annexed thereto."

"7. In Scripture, all the crimes that man can possibly commit, are, under the severest penalties, forbidden; and every possible virtue is inculcated and encouraged, by promises of eternal and exceedingly great rewards."

"8. I have known some Deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of the duties commanded in the gospel. But who ever heard or read of a Christian, at the hour of death, despairing of the mercy of God, because he had all his life-time rejected Deism, and shunned the company of its professors?"

"9. Or even, when long and fierce diseases have shaken the nervous system, and raging fevers have inflamed the blood, have they ever been so far deranged, as to wish they had never been born, or not rejecting the Bible as a wicked and mischievous imposition on the human race?"—London Baptist Magazine.

For the Boston Recorder.

Report of the Samaritan Female Society. Andover.

By the kindness of our heavenly Father to those for whom this Society was instituted, calls for the exercise of the character of the good Samaritan the preceding year, have been fewer than in seasons past. An unusual degree of health has prevailed among the students in this place. For this singular blessing, unfeigned thanks are due to Him "in whom we live, and move, and have our being." Let us testify our gratitude by still making exertions to provide against probable wants. It is not wise to delay all preparations for sickness, until the hour of exigency renders their use immediately needful. Even animals void of reason, make provision for future necessities. In summer they lay up stores for winter.

One however has been assisted by the Society the past year, during a long, protracted illness; but he has been raised from the borders of the grave, and there is a prospect of his yet laboring to promote the honor of his Lord and Master.

But even when there is no distressing sickness, yet the slight indispositions, which "human flesh is heir to," require occasional attentions and medical aid. Where means of support are insufficient, a little assistance of this kind, is necessary, and often relieves the anxious mind from care and perplexity. To supply these minor wants, this Society is needed, and is not unfrequently called to lend its aid. Perhaps in some instances, individuals will hereafter be able to remunerate this Society for its favors to them.

It is a fact that students will often suffer their health to be injured, rather than make applications for assistance. "I am unwilling," say they, "to trouble them; they can confer their favors on more worthy objects." If our means were more ample, this reluctance would in some degree cease. They would feel less hesitancy in making known to us their wounds, that we might pour into them the "oil and the wine." Oftentimes a sinking constitution is supported and invigorated by timely applications: while on the other hand, disease often becomes deeply rooted, and useless, destroyed for want of seasonable attention. Trace the consequences; and you will then perceive the vast importance of the Samaritan Society for making provision against them. One of these invalids becomes the pastor of a flock: his whole soul should be devoted to his charge. But debility, frequently commenced in the manner alluded to, will not suffer him to make great exertions. Or, if he attempt to fulfil his duties, his constitution soon gives way, and he is laid in the dust. Thus the flock are left without a shepherd to lead them to living waters.

These are some of the consequences of neglecting early and due precautions to preserve health. If this Society shall prove the means of prolonging the life of one useful minister of Christ, it will perform an essential service to immortal souls, and present to God an offering well pleasing in his sight. Its feeble exertions may be silent and unobserved, amid the great operations of the present period; yet the "cup of cold water" to a disciple of Christ, will be recognized at a future day.

While the sons of the church are stepping forth to her aid, and marching to the contest against her foes, let us stand ready with the "oil and wine" to pour into the wounds, which they may thus receive. When they behold us near with remedies in our hands, their hearts will be encouraged to severer struggles; and the Captain of our salvation will behold new accessions to his kingdom.

Donations to the amount of sixty-nine dollars and eighty-five cents, have been received the last year. To our liberal benefactors we tender grateful acknowledgments for past favors, and respectfully solicit a continuance of patronage. We also mention that it is very desirable the funds of the Society should be so far augmented as to enable us to provide, and keep in readiness, a room, suitably furnished for the reception of those, who may be visited with sickness.

The present state of the Society may be seen by the following statement of receipts and expenditures since May, 1819.

Balance May 1819, 76.78, Notes paid 19, \$ 95.78	Total, \$ 239.13
An. subscriptions 73.50, Donations 69.85 143.35	
Expenditures	56.43
Balance in notes and cash	\$ 182.70

OBITUARY.

Communicated for the Recorder.

Died, at South-Berwick, April 22d, Dea. NATHANIEL NORTON, in the 85th year of his age.—He was born in Ipswich, Mass. Aug. 22, 1735; descended from pious parents, who carefully educated him in the doctrines and precepts of the Christian religion, of which he was for 68 years a distinguished professor—during 36 of which, he discharged the office of Deacon in the church of which he was a member, with unusual fidelity & zeal. In the various relations which Divine Providence called him to sustain, Dea. Norton was distinguished by amiable manners, correct deportment, and Christian integrity. As a parent, he will long be remembered by his children with gratitude and affection, for his faithfulness in the discharge of his duties to them, and especially his tender solicitude for their eternal welfare. As a brother, he was kind and affectionate; as a friend, tender and faithful; as a man, uniformly honest and upright; but it was in his life as a Christian, that his character appeared in its most interesting and commanding attitude. His early experience was distressing; the view which he then received of the state of his own heart, made such an impression, that it was not forgotten through life; and a recollection of what he was, kept him humble, while others often admired his attainments in grace, were quickened by his zeal, and edified by his instructions. He was often led to express a trembling sense of his unworthiness and guilt; but his hope rested safely on the "Rock of ages." His belief in the doctrines of grace was unwavering, and his defence of the great truths of the gospel, on which he rested his hopes of eternal life, was firm and consistent. Though not disputatious, he was anxious that all should know and love the truth, and would some-

times engage with great earnestness in convincing the gainsayer, and in recommending the blessed truths and hopes on which his own soul rested so sweetly. In the difficult duty of reproof, he was distinguished for fidelity and tenderness. It was a favorite maxim with him, "Thou shalt not suffer sin upon thy brother;" and many of his Christian friends can bear testimony with how much delicacy and faithfulness he administered reproof, and have learnt from intercourse with him, that "the wounds of a friend are faithful." Called repeatedly into circumstances of trial, his submission to the divine will was often tested, and as often appeared conspicuous. He was twice left alone in this mourning world, and yet he could say from happy experience, "I am not alone, because my Heavenly Father is with me." When enfeebled by age and sickness, a beloved daughter, the child of many prayers and tears, was taken from him. To be deprived of such a prop in his debilitated state, was no common calamity. But the comforting hope of her happy state beyond the grave, and his uniform submission to the divine will, supported him in his affliction. "The Lord gave her to me," said he, "let him take her to himself: I shall soon follow her steps to the dust, and meet her in the embrace of a loving Saviour." A dear sister was removed by death a short time before his own departure. On receiving the tidings, he replied, "Ah! she is at rest, then, I long to be with her." For many years before his release from the body, he suffered much from the pain and debility incident to a wasting disease. In these circumstances, it was a privilege to visit his chamber of sickness. His confidence in the justice and goodness of all God's dealings with him, was unshaken, his evidence bright, and his hope glorious. Familiar with the contemplation of death, the last enemy had no terrors for him. Robbed of his sting, he met the messenger as a friend; and while his memory is blessed, and his death lamented, the sweet hope that he sleeps in Jesus, comforts his bereaved friends and mourning family.

Died, at Holden, on the 8th of April, Miss NANCY PERRY, daughter of Abner Perry, in the 24th year of her age. The former part of her life was attended with an external regularity of conduct, and a natural sweetness of temper, which rendered her a dutiful child, and pleasing to her connections. But she was to be a trophy of divine grace. Several years since she was led to a clear discovery of the atonement of the great Redeemer, and his all perfect righteousness; her will was bowed to his sceptre, and she became a humble and cheerful professor of the Christian religion, and by her life she adorned the doctrine of God her Saviour. She was one of the fifty-seven who were admitted into the church in Holden, on the 5th Oct. 1817. A few years after, her health was impaired, and she fell into a regular decline; during this decline, her Christian character shone with particular lustre. Nothing like regret or murmuring, was discoverable in her. Resignation to the disposal of Divine Providence, was constantly manifested. She looked forward to the hour of her departure rather with desire than otherwise—appeared to anticipate a more happy freedom from remaining imperfections in the world of spirits, and was persuaded that what she had committed to an Almighty Saviour, he was able and willing to keep. Her surviving friends have the mighty solace to believe that their own loss is to her infinite gain.—The interests of the Redeemer's kingdom evidently lay near her heart, and of the little property she possessed, she requested that twenty-five dollars might be given to the society for educating pious youth for the gospel ministry.—Com.

NOTICE.

THE term of Copartnership between LINCOLN & EDMANES having nearly expired, they propose, in closing their concerns, to sell their valuable and extensive stock of Theological, Miscellaneous, and Classical Books, on liberal discounts for cash.

The friends and customers of L. & E. who wish to replenish their libraries, and others who would avail themselves of this opportunity to get supplies at a reduced rate, are invited to call and make selections, or to send their orders to No. 53, Cornhill.

Among numerous works in store, are the following: Dobson's Encyclopedia, 21 vols. call and in boards; Gregory's Dictionary of the Arts and Sciences; President Davies' Sermons, 3 vols.; Kempton's History of the Bible, 4 vols.; Hopkins' System of Divinity, 2 vols.; Rev. John Newton's Works, 11 vols. and 6 vols.; Scott's Commentary; Dr. Watts' Sermons, 2 vols.; Dr. Tappan's Sermons, 2 Lectures; Parkhurst's Greek and Hebrew Lexicons; Cryden's, Butterworth's, and Brown's Concordances; Mason's Spiritual Treasury; Buck's Theological Dictionary; Brown's Dictionary of the Bible; Pradeaux's Connections, 4 vols.; Simeon's Skeletons of Sermons; M'Night on the Epistles; Bellamy's Works; Calvin's Institutes; Blair's Sermons; Hannah More's Works; Meikle's Works; Boeth's Reign of Grace; Adams' Dictionary of Religions; Mrs. Graham's Life; Cowper's Poems; Jamieson's Sacred History; Shaw's Emanuel; Watts on the Mind; Rollin's Ancient History; Marshall's Life of Washington; Morse's Geography, 2 vols. new edition; History of England, 8 vols.

School Books, Sabbath School Books, Pulpit, Family, School and Pocket Bibles, Testaments, &c. May 20.

Taylor's Holy Living.

JUST published, by R. P. & C. WILLIAMS, Cornhill-Square, Boston, the rules and exercises of HOLY LIVING; in which are described the means and instruments of obtaining every virtue, and considerations serving to the resisting all temptations. Together with prayers, containing the whole duty of a Christian, and the parts of devotion fitted for all occasions, and furnished for all necessities. Second American, from the twenty-seventh London edition. By JER. TAYLOR, D. D. Chaplain in ordinary to King Charles the first. The REV. THOMAS THIRLWALL, M. A. Editor. May 20.

Books for Sabbath Schools.

WILLIAM HYDE at his Bookstore, in Portland, Me. has for sale a variety of Books suitable for Sabbath Schools, among which are Testaments, (cheap edition); Cummings's Questions; Evangelical Primer; Perkins's Catechism, (new and excellent); Watts's Divine Songs; Watts's Historical Catechism; Milk for Babes; a Catechism in verse; New England Primer; Assembly's Shorter Catechism; Tickets of Appropriation.—Also the following for presents and rewards; Little Henry and his Bearer; Ann Edwards, the Cottage Girl; The Shepherd and his flock; Juvenile Piety; Friendly Instructor; History of the Bible; Worlds Displayed; Pleasures of Piety; Robber's Daughter; Catharine Haldane; New Testament Stories; Caterpillars and Gooseberry Bush; Little George and his penny; The Washing Cap; Nostray of Honeycombs; Two Lambs; School of Good Manners; together with many other interesting and useful books for children and youth, and a general assortment of Books and Stationery. May 20.

Boarding-House Removed.

MRS. JONES respectfully informs her friends that she has removed from No. 21 to No. 6, Marlboro Street, being a few doors from Winter Street, on the west side; entrance from the Court.

While she gratefully acknowledges her obligations for past favors, she assures her friends that her new situation will enable her to afford them superior accommodations; and she trusts that Gentlemen religiously disposed will find the rules of her house such as will be agreeable to them.

LETTERS TO UNITARIANS.

JUST published, and for sale by A. T. TARRANS, occasioned by the Sermon of Wm. E. Channing, at the ordination of Jared Sparks, by LEONARD WOODMAN, D.D. Professor of Christian Theology in the Boston Seminary, Andover. Price, 75 cents. Many interesting facts relative to the present state of society in the Island of Oahu, with some remarks on the best mode of civil work, see the Recorder, No. 8, Vol. 5. May 20.

The Methodist Pocket Hymn Book.

REVISED and improved, designed as a constant companion for the Pious, and containing all the excellencies of former publications, in a great measure, concentrated in a small volume, which contains the choicest and most former editions. Recommended by the most eminent Bishops, Wm. McKendree, Esq. Robert R. Roberts, Esq. For sale by R. P. WILLIAMS, Cornhill-square. 6w May 20.

LONDON HATS.

THOMAS HUGHES, No. 72, Cornhill, received by the London Packet, a supply of Gentlemen's superior dress and beaver Hats. Boys' dress green under and dress fancy do. &c. 2w

Hard-Ware Goods.—Cheap.

ADAMS & FESSENDEN, No. 24, NASSAU ST. Street, have received a consignment of HARDWARE GOODS, direct from an English manufactory, which they are enabled to sell at much less cost of importation, by the purchase of large quantities, for cash or approved credit, than can be obtained elsewhere. 20 Casks of Wood- 4 do. Girders, 8 do. Coffee Mills, 30 do. Laths, 15 do. Latches, 107 trunks and casks of gilt, ball, M. M. and other Buttons, comprising a complete assortment, 100 bundles, each bright & black Frying Pans, 12 casks Anvils, 10 do. Vises, 30 do. Iron Wire, 6 cases Needles, 24 do. Bundle Pins, 3 casks Thimbles, 30 casks and cases Japanese Ware, such as Tea Trays, &c. 4 casks Brass Cocks, 6 do. Curry Combs, &c. These Goods are of recent importation, and present a better opportunity to dealers, probably ever offered before. —Also— Of their own importations, & purchased from a well selected Stock of Hard Ware and Cutlery, particularly calculated for the supplies of Country Stores, or in situations where can be had. 2w May 20.

Eighteen cases Fresh Imported FRENCH PAPER HANGINGS.

BUMSTEAD & SON, No. 4, Cornhill-Square, have just received by the Capt. Barker, from Havre, eighteen cases containing a prime assortment of FRENCH PAPER HANGINGS. They will be opened and ready for sale in very few days. Wholesale purchasers by the case as imported. J. B. & SON continue the manufacture of Paper Hangings. They have lately received their variety of new and choice, making their assortment, of American and French, equal to any in town. 2w May 20.

DUREN & BACON.

At their Warehouse, No. 25 State Street, for sale, a very extensive assortment of DOMESTIC GOODS, viz. 80 ps. superfine black and blue Broad 250 do. Satinets, 40 bales 4-4 brown 20 bales 3-4 and 7-8 do. Shirtings, 10 cases 3-4 and 7-8 bleached do. 8 do. 4-4 do. Sheetings, 35 do. Gingham, Stripes and Checks, Tickings, Denims, Thread, &c. 9000 lbs. Cotton Yarn, assorted Nos. 60 Cases Men's nap and water proof 6000 pair Men's thick Shoes, 4000 do. do. thin do. 2500 do. Ladies' and Misses' Morocco 500 do. do. Morocco Walking do. Likewise, —30 bales Prime Cotton. Cash advanced on Consignments. 6w

Hard Ware.

M. NEWELL, No. 23, Broad Street, received by the late arrival of a pool, an additional supply of CUTLERY, WARE, AND FANCY GOODS, which he offers at the lowest prices for cash or on April 15.

School for Young Ladies.

MISS E. WADSWORTH, will open a new, near Milton Meeting House, on Monday in May. She will instruct in various solid branches usually taught in the exclusive for young Ladies.—Also in ornamental needle work. She is well assured of constant diligence and respect in the discharge of the duties of her office; and hopes, under the smiles of her pupils will make such advances in moral and attainments, as to secure the approbation of her Patrons. Board may be taken and respectable families. References, Rev. Samuel G. Hilditch, Esq. Milton; Samuel H. Baldwin, Esq. Milton, April 22, 1820.

Sandwich Vestry School.

THE Subscriber, who has been engaged in a respectable institution in the neighborhood of Sandwich, has returned to this country, and proposes to open a school in the vestry of the parish of Sandwich, for the instruction of youth, in Reading, Writing, Arithmetic, English Grammar, Geography, and the Rudiments of the Latin Language. The school will commence on the first Monday of May. Terms, 25 cents per week. The Instructor can accommodate with board, at \$1.50 per week. Reference—Rev. David L. Heath. Sandwich, May 9, 1820.

Thompson's Cooking School.

WITH apparatus complete, for sale in use a few weeks, for sale at a discount. Enquire at the Recorder's Office. May 20.

WANTED.—A situation for a

A pious family, to take the care of and to bring up a child, who is qualified in writing, grammar, &c. A liberal salary and left at this office, will receive attention.